

his mother's arms at a cottage door, while
the common little bully may dominate a
small
~~from~~ nursery.

No doubt children not only inherit but
reflect their surroundings; ^{characteristics} as an infant's
face you may read the mood & manner
of those about him; you know whether or
his nursery life depicted by Gogol.
The children are the only consideration,
& knowing ^{it} ~~the fact~~ becomes more violent
& unruly, even while they are yet in arms, or
shuttles, on the other hand. They perceive that
they & those high authorities, their parents, are
under a reign of law, that ^{will} "Law" is

~~not the rule of every life & that not one is educated
servants to it is conveyed by instinct?~~
The child who grows up in this
latter atmosphere does not dream that he
is the centre of the universe & is, from
his infancy, gentle, courteous & docile.

Thus our 4 considerations as then
we may make guesses at truth & believe
that an infant is a person with a mind
of his own. But we have a surest test; there are

29p3pnaust

Certain infallible signs which show that
 baby is cleverer than any of us, judged
 by the very standards that we set for ourselves.

Some of us are amazed at the facility
 with which our Belgian visitors have picked
 up English during the three years of the war:
 but then, their vocal organs had already
 been trained to speak, their minds were
 in the habit of receiving & their lips of
 expressing ideas; many already knew
 lots of words & had only to translate into
 another language. But think what it
 must be to learn to articulate - a more
 difficult-art than that of perfect singing -
 think of using words for the first time, of
 leaving a few words for many occasions,
 of perceiving for the first time the
 images, the ideas, which words express;
 think of learning such elemental ideas as
 gas & men, head & foot, hot & cold, wet & dry;
 of such moral ideas as good & naughty,
 kind & cruel, greedy & generous, clean
 & dirty, polite & rude, ~~and many of them~~

These things & a thousand more a child will acquire in the period it has taken the Belgians to learn English. A grown person does a skilful & well as requires two things: intelligence on his part & ^{painstaking} practice: but what must it be stand & walk and run, carry a lift - walk up stairs & jump

For these & other reasons we may safely conclude that a child is a person & that therefore a child has a mind, ~~in my~~ active & intelligent. By the time he is three he can say all that he wishes to express in his own language; more, he is often bilingual, & I was once told of a child who at that age could speak Arabic, German & English at that age, ~~at~~ ^{anyway} address ~~each~~ ^{to the right} person; ~~By the time he is three, the~~ child had accomplished what would be the work of a lifetime for most of us; not that he was especially clever but that he had a more able spirit Arabic & a German mother.

When we realise that a child has a mind as hearty in its feeding as is his body

little body, an exquisite thing, almost
painful responsibility presents itself:
as we are ^{and} almost in the same
way as when we look at the heavens
through a telescope. 'How shall we order
the child?' we ask, the ordering being that of
his mind ~~not~~ ^{on the} ~~rather~~ ^{mind}, than of his body.
Then, alas for the child! we make haste.
We hang up strings of beads to clasp
before his eyes when there is all the sweet
world for him to look at; we teach him to
button & to lace when there are a thousand
inviting things for his fingers to do upon
which his muscles grow ^{firm} ~~strong~~ under the
stimulus of his own eagerness.

We disregard the fact that during the first
year or two years of life the child is under
the care of a nurse more arbitrary than
was ruled from any institution. 'Hands
off!' she cries when we meddle overmuch
& if we win, we stay because we
know that she has had all her experiences
& never makes mistakes. Nature is

28 April 56

The child's guide, & circumstances, the
deft-mannered nurse. Nature teaches him
to walk & talk & know in a surprising
way & circumstances give the needful
opportunities. It is well it should
be so, for he is not sap-guarded from
our zeal. The poor little being with so
many heavy tasks on hand would be
worn out by our efforts to help & direct
him. But Nature never tires him; she does
not even let him perceive that he is being
taught; when, behold, he knows! & we
just watch & wonder & hail each new
achievement with delight.

A like passiveness such as mother's is
in our role in the early years; not one
of tenderness for his "little" mind - his
mind is by no means little, - but one
of reverence for all that he must accomplish
in the first three or four years of his
life; we must envisage his task in order
that we may not hinder him by our premature
efforts - help; let us be aware of every stake
however engaging, which takes the task of

early instruction out of the hands of Nature.
She turns most of her lessons into play,
there is ~~where~~ the Mother comes in - she
joins in the play & is not afraid of
a good romp.

But, alas, the Mother has her tasks, she
need not meddle with the child's amusements,
his so-called 'pastimes'; but she must
form the habits of a decent, ordered life,
& ~~teach~~ ^{train} him ~~in~~ in obedience, cleanliness
& self-control. Now all this is to be done
it happily falls to other workers in our
"Baby Number" to set forth.

But soon the time comes when the mind,
which has its own appetites & is as avid
of food as its partner, Brother Body, becomes
clamorous: now comes a moment of
much consideration for the mother. The
child of four or five puts out certain signs
of distress; he becomes restless, his games
& playthings do not satisfy him, he asks
'Why' with a persistence that is tireless because
he hardly waits for the answer to his 'Why'. The

Child's mother is aware of his uneasiness,
+ says to herself, 'It's time Betty did lessons.' or
'went to a kinder garden'. The latter expedient
is very tempting because the lessons are so
like play. ~~that~~ The mother does not see danger.
~~in the fact that~~ ^{But} All the child's powers are ~~so~~
carefully exploited, ~~that~~ ^{and} the thoroughness of the
system + the charm of the teachers are in themselves
limitations + leave no room for natural growth.
Until we get schools where the teachers know
how to let the children alone +, at the same time,
give them the knowledge they are restless for
the want of. The rough + humble of the nursery
or of the cottage home is better for persons of
form or fire than the best ordered school.

What they should want they should
not have in the way of lessons at this
stage is a rather happy question. They
are intellectually hungry, + the obvious
solution is regular lessons; but parents
are rightly a little afraid of nervous overstrain,
a well-founded fear, because, while the mind
of a young child is active, logical, in every
way capable, the brain, ^{by means of} that organ ~~through~~

29/9/1915

7 which mind operates, is not yet in full working order of ~~certainty~~ ^{modifications} ~~functions~~ ^{functions} ~~and gets later place~~ ^{as the physiologists} ~~tell us~~, & we must not run the risk of overdoing.

We are faced with the difficulty of an active principle, ^{mind} whose organ of expression, brain, is yet in the act of becoming fit.

'Hand-very' work, or handicraft & observation lessons are supposed to meet the difficulty, to instruct & train the child while they put little or no strain on the mind; this is true to a considerable extent, but the flaw in the argument is that the mind of the child is fully capable, it is his brain that requires discriminating treatment - & all work of hand & eye is operated immediately by ~~means~~ ^{means} of nerves which are of the very substance of the brain. Mr. Gallacy that motor activities precede intellectual activities, but those spare the 'brain' while these exhaust it is probably answerable for the remarkable increase in the number of neurotic children

belonging to

24 p 10 p 11 11 56

in the families of educated parents.

Children who have carried compasses
or cups of tea, or even Breaded beads,
at an age when little fingers are constrained,
by mere force of the will to please, run a
great
~~heavy~~ risk.

The problem is one which the mother
must work out for herself, with the help
perhaps of that 'miss girl from the village'
whom she will be able to train to be a wise
& passive guardian for her children
until lessons begin, say at six.
Children want to know, & they
may learn a great deal but
they must not perform that
act of harmony upon which all
the efficacy of lessons in the future
must depend.

They may hear birds talk & sing late,
hissing talk & travel talk, all about birds
sheets; but ~~let him~~ ^{may} know the wild flowers
the trees, the birds & insects that come in their
way by name & habit; may they may

29p11pneu56

even learn French words & phrases
by hearing them often repeated; the
one thing to be avoided is to make ^{a child} him
tell what he knows; of course he will
tell a great deal & that is all ^{well} right,
but he must not be required to do so,
when the ~~only~~ way of his own profit or for
other people's gratification.

There are numbers of ways in which a child
may use his mind & even his hands
& profit in which no definite achievement
is required of him. He can play shop
with a real pair of scales & measure with a real
footrule; the length of his paces can be ascertained
& he can pace a given path or room -
measure also greater distances. He may
not be as smart as the London cabman who
directs you - "Where is Tomkins Street?" "First
turn to the right, third to the left." but he may
know that such & such a path or lane or
church is on the right - that is, as you are going
on the left as you are coming back.

He may let you the trees on the doors of places
 be as noticed between such a gate & such a turning
 the pictures on the right-hand wall as you go
 into the drawing room, & so on, & this habit of observing will
 save him well in after life.

He may learn not only distances & positions but also
 directions; he must learn the points of the compass
 & learn able to step out - east or west, so many
 paces this way & so many that. He should in
 fact spend most of his time out of doors, &
 should get the ideas of boundaries, mountains,
 cities, plains, all the elements of geography,
 with the help of such mountains, ports, towns &
 villages as he comes across in his walks.

Then, we ~~must~~ do not begin to know
 things until we can name them, & a wide
 range of natural objects should be as familiar
 to him as ^{as} robin & daisy. But all the store
 of information ^{he gets} imparted to him must be given
 incidentally, when he chances to ask ^{What} ~~What~~ is it?

He can be taught to see, too; but his lessons
 should come to him as games, that is, he
 should not be required or expected to know
 with shut eyes "Ten things about the coal
 in that field" -- "About that cottage garden," & so on,
 but he will know & will enter into the spirit of the
 game.

29 p 13 p 156

Indoors, every nursery has its own
occupations for week afternoons & week
evenings. There are the nursery water colours &
crayons; plasticine or clay; paper cutting &
folding (with corkyolly birds, boats & the like);
puzzle maps, picture books, various
needle-crafts (with big needles); there should
be a ball game & a box of dominoes for
early counting; a box of letters, too, to be
learned by the sound, not name. For children
under six may do a good deal of reading
phonetically taught. Better still, there are
numbers of rounds & ^{other} dancing games,
& every sort of round game that a small
family can play. If the playroom is
large enough, there are skipping rope, shuttle.
cock & ball games all of which are very good
& better for most families than ageing games
like cricket.

But I have treated the question of indoor
outdoor occupations elsewhere, & moreover, it is

The "indefinitely informed" persons of the Renaissance, even of our own times, can no breathe. On we persons of low intelligence, we ask, or how did they do it all? Every preparatory school knows how. Perhaps few boys enter public schools who could not pass 'Responsions'. I once heard a headmaster say, "A boy does as much Latin now by the age of twelve as he will ever need for examination purposes, & he spends the next eight years in doing over again again the same work. The previous that he climbed at twelve he is still climbing at twenty. A clever boy of twelve could easily pass Responsions."

That is a great achievement no doubt, but it is not sufficient, & I hear that "The Preparatory Schools are greatly elevated just now as to the best methods of teaching English literature," including history, science, economics on their literary side; what the President of the Board of Education has described as the Modern Humanities."

Preparatory schools teach them no doubt
 but not with satisfactory results. The
 average public school boy is not ~~invariably~~
~~even~~ a surprisingly informed person.
~~Whether words kept thoughts or thoughts kept~~
~~words.~~ Though he is ~~permanently~~ instructed
 along definite lines, & conscientious headm^{ma}sters
 are asking him with some such else to do
 as boy is to get such knowledge as will
 afford him intellectual resources in after
 life & enable him to play his part in
 public affairs.

During the last quarter of a century with
 have been working a huge sheet of eager
 scholars - I think we have arrived at some
 may I say, discoveries, which should be of
 general use. Many of the girls belong to the class
 which ^{being at} is usually educated at home; the boys
 go to preparatory schools, & we hear from this
 school that, ^{as a} "remarkable intelligence" has
 a flood of information, "is very keen &
 has great power of attention" ~~shows~~ but it is
 rather sad that the methods which have
 produced good results in little boys are not
 being followed when they go to school.
 But the method is democratic, & during the last three
 X L.E. who are connected with the Parents'

1907 p 2156

Years we have found that it makes a strong appeal in elementary schools; but work within of limits on the ~~proper syllables~~ let for children of quiet - another class, + the poor vocabularies + sordid associations of such children make practically no difference; these children are very happy in the work & show capital results. A boy in a Board School playground was overheard saying to his ~~friend~~ ^{brother} fellow. "I'll be ~~Aristotle~~ ^{Socrates} & I'll be Alexander." ^(Nov 1891) Richard's 'Lift' was part of his reading for the term - it seemed to have caught on.

An experience in a considerable number of elementary schools seems to confirm our theory & practice). + We perceive that education is in its nature democratic & that fact we see a promise of steadily sound judgment in the working classes; we find that every child, even defective, ^{though} children has a ~~and~~ natural appetite for knowledge, & that the passive resistance which is tried to teachers comes of errors on their part in the manner of presentation.

29 p 12 p m 656

"The Limits of Folk Teaching"

Li

Many of the birds to which Shelley, the Lookers-on,
are grateful for your leading articles of yesterday
under the above heading. We are not divided
into sheep & goats, the men who have wounded
us by ~~forgetting~~ ^{pretending to write} ~~and~~ ^{claiming} for their
rights in our hour of peril are made of the
same stuff as the men who are giving their
lives for us. A prophet of our own instructions
to "think clear, feel deep, hear faint well;"
we do "feel deep" in our British way, that is,
we "don't let on," & the war is our war just
because we feel. This is as true of the men
who are troubling us as of the heroes we glory in;
it is by what we call the moral change that
the fountain of feeling has not been stirred
in them & that they too are sent off to the war.
But what a blessed thing ^{this} for the nation &
her allies that skilled artisans have remained
at home able to supply the needs of the
armies with the material of war!

The trouble is that these home-keeping men do not recognize that we are under martial law, & that indiscipline.

210 p 2 p 256

is punishable offence.

You, Sir, have put your fingers on the place,
no all 'feel deeps' but we don't 'think clear';
at any rate, not those of us who have
given our minds to rumination and 'feeling'.
Now there are many like the most intelligent
short-educated of our artisans, & say
they don't think clear, the fault is
the nation's, just as truly as the credit of the
~~heroic~~ ~~unfettered~~ general heroism belongs to us all.

With all our zeal for education, we
find false feeling in our schools, which the
more ardent minds pick up & later, problems
from lectures & platforms. Much of this galling
theory is derived indirectly from Rousseau
- to whom we owe also very much that is good.
Consider his Emile at fifteen!

Cp

Like Emile, our boys & girls hardly know
the name of history or the meaning of metaphysics
and ethics. They are almost without
general conception as to what is required of

justice towards the persons, characters, opinions
 & interests of others. It is probable that
 the wrong thinking & consequent wrong acting
 of well meaning & kindly folk are the result
 of an education & really in theory. Like
 Smith says, we "know nothing of the
 moral relations between man & man?"

Let us look back to (sup. 801

Continue of p. 813 - quoted in the

Let us educate our children to perform

& our men & women will not fail us
 in times of national crisis.

Yours faithfully

Am. Assoc. Antislavery

March 25th

MS. A. 9. 2. 56

Die neue Zeit-
bedarf der neuen Schule.

A Schoolmasters' Review.

How hard it is to turn your thoughts on! Everything
was a mistake for as that goes; but what has been done
in every year for a month is something. This night-
train should help, though: her goes! - Let's face the
situation. I, Michael H. Golden Harroby, aged thirty-nine,
have got more by good luck than merit: the head-
mastership of the Brompton Grammar School. This
first thought is, naturally, for wife & babies. -
Fanny was sadly pinched at Appleton. Dear girl!
Shepherd the chains is at an end for her. She will
enjoy mothering the boarders along with our
own girl.

But how can I ever be old ^{strong} ~~strong~~ ^{which} ~~that~~ ^{helped} ~~us~~ ^{help}
~~about thought~~ ~~written~~ upon. Thousands and times
since I got the post - the game to ourselves and
children. There's nothing we haven't canvassed
~~then~~ the Butler Scholarship, or baby time, or
why in the world for ever the promise again?

O, shade of great Hornes, expansive terrible does
every man. Jack goes eat his plums in his
own corner ^{to the tune of} ~~of~~ ^{of aspirants}. What a good boy am I? Or
purpose, effort, reform, for those others was mine
the plums? Well. Show my thoughts if I could
only get at them. Cakes and ale or not - everything.

x x x x

No, cakes and ale or not. The whole, know that
a fair field of play. I wonder what I shall make of
the thought alone ~~in mind~~ ^{the} ~~last~~ ^{last} ~~last~~ ^{last} ^{years} ^{since}

Three months ago I could have revolutionized the
whole educational system - like Moses. But we
plunged away about the Exodus till his time came.
Give you a chance, though, say you feel that the other
men have experience on their side, & philosophy is
best. But - that's laziness, indifference. Come, pushed
men! You know in your heart - that this chance
has come to you just because you have thought
out a few things that should be done. And that's
just what the world wants. Somehow, people
have grown too humble & teachable to think for
themselves. ^{There are} ~~It is~~ a wonderful time, & beautiful
times. We are so open to conviction, so eager for
the right & the true! ~~That we~~ ^{many of us} are open to be pulled by
the pale prophets, with their 'lo, here!' & 'lo, there!'
but then, how ready we are to follow the lead-gang
with the least-jiff of insight! ^{For the matter}
of education, we are nosing around the truth.
That education is not merely a preparation for
life, but the work of life, is boldly announced.
And, given this much insight, is it conceivable
that the education proposed is - ~~not~~ learning?
But that we are, when shall we perceive that the
learning of the schools is no more than the
learning of the dick? Well, well! we begin to
suspect of the prophets just haven't - yet - caught
their passions. Like religion, education is
nothing, as it is everything - a consuming fire
in your bones. Now is it that we don't see
through the hurry & the admiring, fawning & shawing
that our prime business here is to raise up a

That is, where there is work & bread, how do the
people pay for education, & what are the chances
for a working man's child blessed with talent & genius?
Solubly posed in the large towns: in ordinary cases,
the possibilities of education are limited by the
length of time the parents can afford to keep their
child: indeed, the law steps in to constrain the
parents to fix a minimum standard of attainment
without which the child is not free to labour: he
must read, though not fluently, write, though not
easily nor correctly, must be able to add & subtract,
divide & multiply, with some readiness. This is not
much, but it is a ceiling of the gates ^{swelling} open for the
child of genius; I suppose his parents are able to
feed & clothe him during his adolescence, his
prospects are good. He wins scholarships at the
~~elementary~~ ^{first} school, which carry him through the ^{highest} ~~higher~~ school,
& here, he may win scholarships which will cover
his university career. I know a dozen instances
of ~~young~~ university men who have worked their
way up from very low estate - the sons of
journey men labourers, of mill hands, of
petty traders; & that with honour & consideration
lost, for school & college alike bid for brains,
rough always ^{being that} not out of the purest motives, for their own
status depends on the men they turn out - still
it is a man's privilege: in Scotland, as well as
further afield, they manage their ^{on the} ~~rough~~ ^{rougher} better;
but reform is in the air; our whole educational
system is ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~overhauled~~ ^{overhauled}, meantime,
it is pleasant to know that education is possible to the very

211/1000055
loss of the poor man who is born a pauper, &
blessed with self-denying parents, & - one more
qualification - who lives in a town.

What have we here? Nothing says Pädagogische
more attraction for man than the Truth. To find it
he will wander into distant lands over desert &
mountains, will search the depths of the earth, will
climb into the heavens. no effort is too hard for
him; no obstacle too fearful, no storm too hard: his
Soul thirsts after truth. This is suggestion, the
conclusion that in the schools the children should be
nourished upon truth, goes without saying. But we
come back to Pilatus world. famed questions, which
is ^{this more for} ~~an~~ ~~specimen~~ ~~of~~ ~~the~~ ~~overbridge~~ ~~that~~ ~~passes~~ ~~for~~
wisdom?

My pedagogy means something, though. "Moses, Moses,
and immer Moses," is the burden of a bitter cry. It is
appears that a sixth, sometimes more. ^(incommensurable schools) ~~from~~ ~~then~~ ~~even~~
in school is devoted to religious instruction: Bible lessons
& psalms. Catechism hymns. What time is left for
is the cry. for literature, for metaphysics, ethics, history,
the stores of wisdom that should be laid open to the
children of poor as to rich? Look on in the present
rank after all. Nowhere with us are two out of twelve,
much less sixteen out of twenty. from school hours
devoted to religious instruction. Psalm, hymns &
Catechism have departed: the Bible lesson is pared
down to a shred. We do not see that we have deprived
the people of the Classics, the Metaphysics, the Ethics,
as well as the Religion - peculiarly their own. Instead
we have put into their hands - Readers - scraps of science
of history, Geography, - Law dust, that cannot take
root downwards when first upwards on human evil.

217 pp. 11.50

'Netherlands Friedenkerbundes' it is as well to know what
is before us. 'Nothing' says Pedagogische Diesterweg "has
more attraction for man than the Truth. To find it
he will wander into distant lands over desert &
mountains, will search the depths of the earth, will
climb into the heavens. no effort is too high for
him: no obstacle too fearful, no storm too hard: his
Soul thirsts after truth." This is suggestive, the
conclusion that in the schools the children should be
nourished upon truth, goes without saying. But - we
come back to Pilate's world. famed questions, ~~which~~
is ^{this more part} ~~an~~ ^{of the} ~~overbridge that~~ ~~passes for~~
~~wisdom?~~

My pedagogen means something, though. "Moses, Moses,
und immer Moses," is the burden of a bitter cry. It ~~is~~
expresses that a sixth, sometimes more, of the time spent
in school ^(in elementary schools) is devoted to religious instruction. Bible-lesson,
Catechism, hymns. What time is left for
is the cry for literature, for metaphysics, ethics, history,
the stores of wisdom that should be laid open to the
children of poor as to rich? Look on in the front
rank after all. Nowhere with us are two out of twelve,
much less sixteen out of twenty-four school hours
devoted to religious instruction. Realms, hymns &
Catechism have departed: the Bible-lesson is pared
down to a shred. We do not see that we have deprived
the people of the Classics, the metaphysics, the Ethics,
- as well as the Religion - peculiarly their own. Instead
we have put into their hands - Readers - scraps of science
of history, of geography, - I am sure, that cannot let
root downward & then fruit upwards in human life.

1895-1896 6

But her is matter that concerns us more closely. We
can go up, not for the schools. Good well. Nothing
new in that. You see how it is. "Wise?" - says Prof. Dodel. Ross
in Sinner's new edition Prochire: "Moses and Darwin."

Dodel Prof. is planning or reckless. But that's the situation.
What think you of Moses? is the case. In worst fit is,
a man may let his own thoughts simmer, but
the young will have something definite. and you can't
hide anything from them. Say nothing. Why? You know
what it means as well as if you proclaimed yourself
from the house-top. Well, as a matter of fact, it is

Moses or Darwin? with me. I receive both, not by way
of compromise. But in entirely faith believing that
~~each~~ speaks a revealed word. But how in the world
to put it to the boys? They will take sides, they doubt
your sincerity if you don't. Let's see. Truth lies at the

bottom of all. We must go deeper. I have it. Loyalty
shall be our key-note. In a home, the children
are under natural conditions, each develops on
his own lines. In a school, you must have
an enthusiasm, must strike a note that
vibrates in every breast to secure the common
feeling without which there is no life. Loyally
will do. childlike loyalty to each other, with
school to their homes, to those in authority; then,
the highest enthusiasm, the loyalty of Christian
service. Charitably as how to work it out? but when
one is steadfastly purposed, ways arise. Supposing,
then, the loyalty that does not permit itself to become
discouraging

21/11/1880

dishonouring thoughts: well, what then? Suppose
personal & social service hindered in some ways ^{& affected}
the most ~~many~~ ^{less} is all criticism to be tolerated &
displayed? As the boys to ~~put~~ ^{put} into the world ignorant
of the questions that are searching many hearts, to be
staggered by the first shocks of evidence & opinion running
counter to the old thoughts? ~~That will not do~~, No: but how
could I could do the boys the like intellectual service
that Emerson has done for me & many another?

It is difficult to put into words, but; somehow, you
have landed on the other side of the controversies of the
day: they are genuine interest, but not vital
to you. It is just ~~as~~ to compare Emerson's things with
paul, as the husband of a famous woman might
listen to ~~entire~~ discussions about his wife's
situation works or published letters. Are they hers, or
are they not? Do they disclose parts of her life
or fancies? Are the opinions put into the
mouths of her best characters truly her own? I was
interested to hear what the world says, but for him she
knows where the world guesses. Besides these
things are not vital: the vital thing is her
inner mutual relations. So, ^{but} infinitely more so,
your apprehension of the highest: your cognisance
of the highest Supreme relationships. Reveal to
the eyes of youth the vision of the infinite loneliness,
lay bare the heart of youth to the drawings of the
irresistible tenderness. Let them know of their
own

own

our internal knowledge, etc.

448 p. 10056

The thoughts of God are broader than the measures of man's mind;

And the heart of the Eternal is most ^{incomprehensibly} ^{spaciously} ^{deeply} ^{kind} -

And all other knowledge ^{relationships} will settle themselves
Thus only, is it possible to live joyfully, purposefully, deeply
without this - madness! or the foolish playing of
foolish numbers part in the presence of the eternal
verities. But boys religiously brought up, turn

but indifferent, or ill exactly, when they have had
the outward visible signs instead the inward part, or
being signified of all sand-dust; this is the direct
testimony. No one may laid open to the touch of
divine tenderness can go away & forget. Go away, &
help soul may, but come back, it needs must.
Well, it is something to do one's work: but, how to
do it? As any rate, seeing these things, a man
must presently all his days wait for light -

In this connection, what of the Sacred Books? 'Yes, but -
God said?' Here is any rate must be unalterable
conviction: unalterable, therefore, in the grounds of
must be deeper ~~foundations~~ ^{than} - high - covering &
undermining every point - of attack. Here is revelation,
its claim to be resting upon internal evidence
alone. The quality of that which is revealed. And what is
the subject - of revelation? The history of the people or
all the years? The history of the beginning & predictions for
end of all things? It may be that upon the one as upon
the other the light is thrown through ^{clouded} windows, right
right.

In this connection we must face the attitude of public opinion with regard to the Sacred Books. "Yes, last God said" is the question of the hour, and probably will be the question of the hour so long as the world endures. We who teach must hold unalterable conviction on this regard, unalterable & therefore our grounds must be deep, broad, and high, covering and underlying every point of attack. We must know with absolute certainty that here is revelation - its claim to be so resting upon internal evidence alone, the quality of that which is revealed. Let us ask what is the subject of revelation. The history of the people called Jews? The history of the beginning, & predictions of the end of all things? We are told ^{that} upon the one as upon the other the light is thrown "through storied windows richly light"; that the apple & the garden bear no more direct material interpretation than the "tree" which bears twelve manner of fruits whose leaves are for the healing of the nations; that without a parable spake he not unto them, applies more or less to what we call ^{the} history of the Bible. Perhaps the marvellous and ~~miraculous~~ ^{inspired} quality of the Scriptures is more brought out by attacks upon their historic truth than in any other way. Whether men choose to regard the story of the Fall as a record, a poem, a fable, a parable, a vision its inherent teaching is the same. We have here the story of the decline and fall & hope to

side again of every sort of man
 The history, of the Jews, again, what is it
 more, than the enlightened, than a collection
 of the omphs of the heroic age of a nation—
 when the gods walked with men—
 Myths that have their parallels, often curiously
 close, in the sacred legends of nations
 to which we do not allow divine inspira-
 tion? Here, again, the history justifies itself
 by its truth to human experience. The sun
 stands still, even now, for the finishing of
 our righteous acts; the Jordan parts before
 us in our extremities. Here we have a
 parable of our lives to be spiritually dis-
 cerned; and, more, here we have an
 unfailing key to the interpretation of our
 times— This is by inspiration of God.

x x x x x
 The 'Carnefe' the 'wholesale slaughtering'
 ascribed to Almighty God, wrought direct-
 ly by his hand, or according to his
 will are brought forward as irreconcilable
 with our conceptions of the All-good.
 There the up keeper to-day, and we have
 not the courage to ascribe them to God.

to God. ~~Who~~ amongst us is able to stand up, saying, 'Thou?'
 He slays me, my fellows yet will be true to him? He does
 not say, here is the finger of God: how He directs these events
 by a string of repetitions, all of more or less paganistic origin.
~~Longer words~~ Fortune, the Stars, the Fates work us mischief.

We suffer from misfortunes, mischances, calamities,
 Catastrophes, disasters, fatalities. More reassuring
 doubtless, more scientific than the creed of the old
 Testament. Is it true, then, that flood & famine

~~clandestine~~ in battle as the will of the good God?
 The Old Testament asserts as much, & the New, less.

tender word about a sparrow falling to the ground
 which goes to prove that all these things are at any rate
 permitted. What then? Why, Perhaps, but life & death are
 less momentous than we suppose, that death perhaps

is no way final whether in regard to opportunity or
 existence: what if it ~~was~~ ^{gives} even a chance to try again?
 Well, we cannot know; revelation is silent; science?

But, when science has a definite utterance to make
 about the facts of life under her eyes, we shall see
 what she says about these other mysteries. As any
 tale, in the bosom where every pain found its pity
 there was none for the three who tasted death - only
 for the priest that announced them. And for all his
 anguish of life, the miseries of the mind & the
 the workings of the suffering body, who shall find him
 pain intolerable when he thinks upon the Cross?

The schoolmasters must face the situation: we must
 shrink nothing, take nothing for granted. We must fortify
 the boys against attack, - even though for a chivalrous
 defence. Surprises are fatal. Resentment that he has
 been allowed to cut upon a figure ~~that he has not been~~
~~was not prepared for this~~ is as a traitor in the camp.
 The youth assumes that there is no defence ^{is possible} ~~defence~~ ^{depend his faith}
 & to be sure, he would have been instructed to ~~make it~~
 take gives himself up. The enemy has not taken him,
 but then, if the army behind ~~has~~ has been routed,
 what's the good of struggling? As for deposit tactics,
 suppose we conceal for the moment: ^{is} you are ~~arguing~~
 late. all this is attacked ~~then~~ by regular troops - by the
 Chomishing hardly counts - other, as where we are
 the carthooks drawn up from time to time are
 badly torn up. ~~it is true~~: but the ~~entire~~ fortress of
~~is~~ is ~~quite~~ intact. Ravine gives way to confidence; can
 the money, we are ready: not only so, we take up the offensive
 this position is proof against all sallies: this the enemy
 who are open to attack. This seems ~~very~~ important.
 defensive warfare is never carried on with the enthusiasm
 of conviction which warms him who attacks.

As a matter of fact, we are prepared to yield as
 is of the sacred scriptures. Of the promises of
 the Old Testament, as of the Apocalypse, we say, only
 Lord, I believe that herein I do read.
 But, alas, I do not understand! -
 that is to say, we freely ~~would~~ yield the ~~old~~ ^{old} ~~canon~~
 for interpretation as science shows them to be.